1: Petrullo E-3 (1933-34) 1939 SS19 Yaruro SS19

on his father's side he calls "hami." His grandfather on his mother's side is referred to as "hiateh," and his grandmother on his mother's side as "homa." It may be that these terms merely mean, as has been suggested by other authors in discussing relationship terms, "feeble one," the equivalent perhaps of old men and old women in our own language. (Fig. 24.)

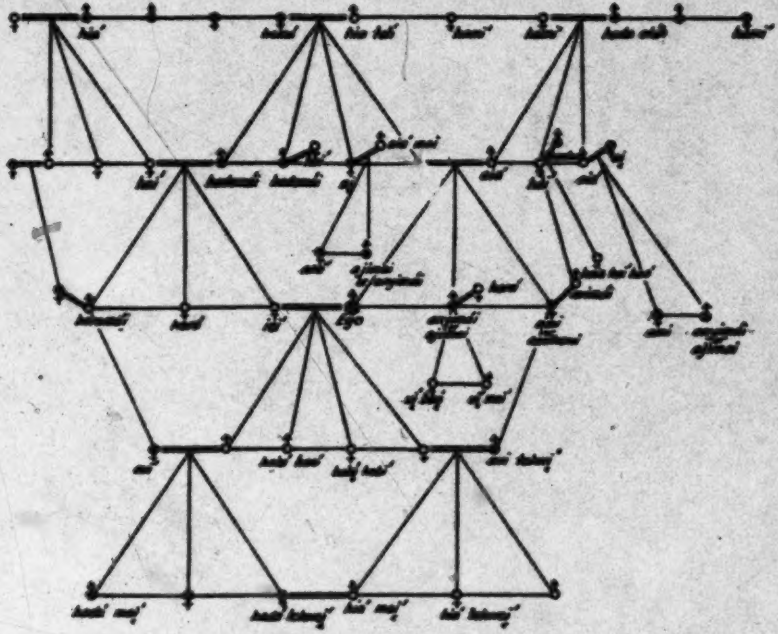

FIGURE 24.—Relationship chart.

Since a boy looks to his maternal uncle for instruction and spends with him a good portion of his time, he is also coming in contact with his future wife, who should be a daughter of one of the brothers of his mother. These female cross cousins he calls "gnohó," which was translated for me as the equivalent of "sweetheart", and his male cross cousins he calls "keramái" (brother-in-law), which is the usual term of address and greeting when a Yaruro meets another belonging to the opposite moiety. When he marries one of these girls, he refers to her as "ieyitokwi" or "young woman." Later he addresses her as "ieyi kui," which means "my woman". Her sisters whom, before marriage, he called "nyohó" (sweetheart), now he calls and refers to each as "kera." On the part of the girl, before marrying the boy, she calls him "nyowuh," and upon marrying him she refers to him as "oi," meaning "man." His brothers whom before